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as members. An invitation was also received from the American Association for the Advancement of Science to join that Association. The Council recommended that all members who might feel so disposed present their names for election to that Association.

The time and place of the next meeting of the Association was left to the President to be decided in consultation with the Presidents of the affiliated societies.

After a vote of thanks for the hospitality extended to the Association the meeting adjourned.

LIVINGSTON FARRAND,
Secretary.

COLUMBIA UNIVERSITY.

THE AMERICAN FOLK-LORE SOCIETY.

THE eighth annual meeting of the American Folk-lore Society was held at Columbia University on December 29th.

During the past year the Society has lost two of its most esteemed members—its President, Capt. John G. Bourke, and Professor Francis J. Child, one of its founders and its first President.

The Society elected Professor Sidney A. Hartland and Dr. H. Steinthal honorary members.

The officers elected for 1897 were as follows:

President, Mr. Stewart Culin, of the University of Pennsylvania; 1st Vice-President, Dr. Henry Wood, of Johns Hopkins University; 2d Vice-President, Dr. Franz Boas, of Columbia University; Permanent Secretary, Mr. W. W. Newell, Cambridge, Mass; Treasurer, Dr. John H. Hinton, of New York City.

To facilitate closer cooperation with other scientific societies and to afford individuals greater opportunities to receive benefit from kindred organizations, the Permanent Secretary was authorized to arrange the time and place of the annual meeting and was instructed to give preference to the time

and place of meetings of the American Psychologists and Society of Naturalists. The Permanent Secretary was further authorized to call a summer meeting at the time and place of the meeting of the American Association for the Advancement of Science.

The Society has recently published a volume of Current Superstitions, by Mrs. Fanny D. Bergen, and it has now in press a volume entitled Navaho Legends, by Dr. Washington Matthews.

A full programme of papers was presented, of which only a part can be here mentioned.

Miss Alice C. Fletcher's 'Notes on Certain Early Forms of Ceremonial Expression' developed the idea that among savage peoples the burden of the song is, to a greater extent than heretofore recognized, correlated with the emotion which the song is desired to express. Miss Fletcher has investigated this subject specially among the Omahas, and her studies in this direction are still in progress. Incidentally, the accuracy of repetition and pure preservation of native songs was mentioned; an example being an Omaha song, recorded by means of the phonograph, which agreed in every detail with the same song as collected twelve years prior.

'Ceremonial Hair-Cutting among the Omahas' was treated by the same speaker. The hair has been associated with strength in the lore of many peoples and has been treated as of close connection with the life and reality of the individual. Thus some peoples when giving a name and thus adding an important part to the personality of an individual think it necessary to counterbalance this act by cutting off a portion of the hair.

Mr. W. W. Newell's paper on 'The Legend of the Holy Grail' was intended to suggest that literary productions, under certain circumstances, may develop into folk-tales.

Dr. Robert M. Lawrence spoke of the many superstitions connected with common salt even among our own people.

Mr. Stewart Culin exhibited a number of Divinatory Diagrams from Tibet, China, Mexico, etc., and called attention to their similarity as well as to the fact that they, being arranged on a plan of four quarters, might be developed from the idea of the four cardinal points.

'An Ojibwa Myth,' by Harlan I. Smith, referred to the white-dog sacrifice and ideas common to several of the neighboring tribes.

'The Psychic Origin of Myth,' by Dr. D. G. Brinton, was an inquiry into how far the psychic unity of man satisfactorily accounts for similarities in myths found among widely separated peoples. Dr. Brinton's position that it accounted for even minor details was vigorously contested by several present.

Mr. Stansbury Hagar contributed from his store of Micmac mythology such parts as related to weather and the seasons.

Miss Whitney, Secretary of the Baltimore Branch of the Society, contributed a paper on the lore of 'The Sword and Belt of Orion or De Los Ell an Yard.' It seems that this group of stars in the constellation of Orion holds an important place in the folklore of the negroes.

Dr. Franz Boas related 'A Star Legend from the Interior of Alaska and its Analogues from the other parts of America.' While holding to the idea generally accepted among scientists, that the same fundamental concept may arise independently among widely separated peoples having no contact, and due purely to the same psychic phenomena common to man; yet he held that similarity in a long series of minor details, especially in cases where contact was possible, could not be positively accounted for in that way and that historic influence must be considered as well as psychic unity.

Mr. W. S. Scarborough's paper on 'Negro Songs' was an interesting contribution on the play songs of negro children.

'The True Story of Blue Beard,' by Professor Thomas Wilson, illustrated the making of folk-lore, the changing of a historic story to a legend by continual repeating with slight change, in a way exactly opposite to the accurate repetition of the Omaha song.

A public lecture was given in the evening by Mr. Heli Chatelain, on 'African Life Illustrated.' Mr. Chatelain, who was late United States Commercial Agent in Angola, spoke very feelingly against the existing Arab slave trade, while his main subject was the ethnology of the Negroes of Angola, from whom he collected the volume of folk-tales recently published by the Society.

The meeting concluded with the annual dinner. In this the Society was joined by the Section of Anthropology of the American Association for the Advancement of Science, with which it is closely affiliated.

HARLAN I. SMITH.

AMERICAN MUSEUM OF NATURAL HISTORY.

HORATIO HALE.

IN the death of Mr. Horatio Hale, which took place at Clinton, Ontario, December 28th, science in America has lost an earnest worker and student, who for more than half a century has been prominent in linguistic and ethnographic literature. Indeed, it is sixty-three years since his first contribution to science was printed—a small pamphlet on an Algonquian dialect. He was born May 3, 1817, at Newport, N. H., and was at the time of that publication a student in Harvard College.

He graduated in 1837 and was immediately appointed as 'philologist and ethnographer' to the United States exploring expedition under Captain Charles Wilkes. His report constituted the seventh volume